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they do discourage many, and lead them to feel that the only practicable method of teaching the Bible is from the dogmatic and not from the historical point of view. Yet nothing can be more sure than that for many years to come the historical point of view and method are to prevail in all lines of study, and that they not only should, but must, increasingly prevail in the realm of religious education and of biblical study and teaching. The transition from the older method to the new has been and will be slow; it is not the less inevitable and desirable. The largeness of the task must simply lead us the more resolutely to gird ourselves for it, and, with the recognition of its difficulty, the more heartily and earnestly to co-operate, each of us according to his own ability, in the achievement of the result to be desired.

THE ELEMENT OF WORSHIP IN THE SUNDAY SCHOOL

The problem of the Sunday-school curriculum and of instruction in the more strict sense of the word has received within recent months and years constantly increasing attention. In this fact all who are interested in the Sunday school attaining its highest efficiency must rejoice. But there is another phase of the work of the Sunday school, scarcely less important in its effect upon the religious and moral life of the pupils, which we are in danger of neglecting. Such neglect is the more unwise because the problem is in itself less difficult of solution than that of the course of study and method of instruction. We refer to the element of worship in the school, the general exercises in which the several classes of the school, or of a given department of the school, participate in common. The effect of the school upon the religious life of the child is produced quite as much by the general atmosphere of the school, by the spirit of reverence or irreverence which pervades it, as by the direct instruction of the class. That the general exercises of the school are often far less helpful than they might be, that they are often characterized by disorder and the rattle of machinery rather than by a spirit of worship and an atmosphere of reverence, no person familiar with the Sunday schools of the country will deny. Is it not practicable to arrange for our Sunday schools an order of service which, without being stereotyped, or stilted, or fitted to the needs of adults rather than of children,

shall yet each Sunday contribute to the cultivation of the religious emotions, to the development of religious aspiration, and so to the creation and strengthening of religious character?

At the recent meeting of the Presbyterian General Assembly, a committee, of which Dr. Henry Van Dyke was chairman, presented a report upon the form of worship to be employed in the service of the Presbyterian church, and the book prepared by the committee has just appeared in print. It is certainly not less important that the the order of service in our Sunday schools should be adapted to the religious needs of the pupils, and conducive to the development of their religious lives, than that the service of worship in the adult congregation should be adapted to the needs of adults. Without entering into the question of the degree of fixity which a service should have, whether for adults or for the young, we are persuaded that the Presbyterian General Assembly has not exaggerated the importance of this matter by the attention which it has given to it. We are not less firmly convinced that the problem of the exercises of worship in the Sunday school is deserving an attention quite beyond that which it is at present receiving, and that the improvement of these exercises of which they are easily capable would result in greatly increasing the religious effectiveness of the Sunday school. Cannot every pastor and Sunday-school superintendent who reads these lines take this autumn some practical step for the improvement of his Sunday school in this direction?